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ABSTRACT

This paper discusses new projections for career education, particularily in Michigan. The author maintains that the emphasis for vocational education must be on the individual and his need for satisfying work. He discusses what work is, the meaning of work through the ages, and why men work. He proposes a list of needs which can be satisfied, in part at least, through work. These are: (1) need for income, (2) need for activity, (3) need for self-respect and the respect of others, (4) need for social contacts and participation, and (5) need to express one's self creativity. According to the author, the traditional controversy between vocational educators and those advocating a liberal education is no longer necessary. Technology has brought the sciences and the arts to vocations, so that study in preparation for a career is a means of providing a broad and liberating education. Education for work and education for living are really two sides of the same coin. (Author/HMV)

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IS "WORK" STILL A DIRTY WORD?

The strength of career education (and of this conference) lies in the fact that it involves the total public and private school system--kindergarten through the university--and all subject-matter areas in the curriculum. Furthermore, it involves the total community in which schools operate--especially those agencies and organizations in the community concerned with the work-life of people.

This conference will provide the opportunity for the various groups represented here--both in-school and out-of-school groups--to communicate on a problem of common concern, namely, how can we together do a better job of preparing children, youth and adults for careers.

The foundations of what we today call "career education" have been laid in Michigan over the past twenty years or more. In 1956 Professor Byram (then at MSU, now retired) and I authored a book titled Vocational Education and Practical Arts in Community Schools. In the first three chapters we discussed the community school concept as it relates to vocational education, and another three chapters were devoted to the role of the elementary school in helping children to understand the meaning and value of work and in introducing children to the world of work. In 1967 Leon Alger, then Assistant State Director of Vocational Education, did a doctoral dissertation, Rationale for the Establishment of Area Vocational Education Programs in

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Michigan, in which he developed the Comprehensive Occupational Education Model which was later included in a State Department of Education bulletin titled "A Vertically Integrated Occupational Curriculum for Schools in Michigan," 1968. These and other publications coming out of Michigan are ample evidence of the fact that comprehensive occupational education (or career education if you prefer) has been evolving for some time and in recent years has come into fruition. Our State Superintendent of Public Instruction, Dr. John Porter, was an advocate for career education even before Dr. Sidney Marland became U. S. Commissioner of Education.

Career education is education for work.

The goals of career education according to Hoyt (2) are to make work "possible, meaningful and satisfying to all individuals." Evans (3) says the goal of career education is "to develop a personally satisfying succession of opportunities for service through work, paid or unpaid, extending throughout life." The U.S. Office of Education publication titled, Career Education: A Handbook for Implementation, (4) defines career education as "the total effort of public education and the community aimed at helping all individuals to become familiar with the values of a work-oriented society, to integrate these values into their personal value systems, and to implement these values in their lives in such a way that work becomes possible, meaningful, and satisfying to each individual."

The emphasis is on the individual and his need for satisfying work. If we are to do a better job of "education for work," we need to understand and appreciate the meaning and value of work in the lives of people.

What is Work?

The fact that work is burdensome and even oppressive for many people in the labor force is evident. The "blue collar blues" may be little more than a phrase for most educators, but it has real meaning for some workers. The report of the Secretary of HEW titled Work in America (1) gives an excellent description of work, and reports on current efforts in some work places to remove the drudgery from work through redesigning jobs.

Each of us has a different perception of work, depending upon our intellectual understanding of what work is and the experiences we have had with it. The divergence of attitudes and opinions about work is striking. Henry Van Dyke recognized this difference of opinions among people when he wrote, "This is my work; my blessing, not my doom." On the one hand, many people view work as good and desirable; others consider it a necessary evil which must be endured in order to provide the material necessities of life. Why this tremendous range--from disgust to elation--in the attitudes of people toward their work?

Work can be defined as physical or mental effort directed toward some end or purpose. When one works at a job the "end," or "purpose," may be the paycheck, or it may be the joy and satisfaction derived from turning out a beautiful and/or useful product. When one works as an officer of the local parent-teacher association, the end or purpose may be to improve the school which his children attend, or it may be to satisfy a personal need, such as

the need for recognition or a desire to be of service to his community. In any event there is, whether he recognizes it or not, an end or purpose which motivates him to work, both on and off the job. Frequently, the motivation to work is based upon a consideration of several purposes.

We can be helped to understand work by considering play. On the surface work and play may appear to be antithetical. Certainly, the difference is not in the nature of the activity since two people might engage in the same activity, such as dancing, yet one is working while the other is playing. Few work harder physically than a professional dancer, yet most of them seem to derive considerable pleasure from their "work." A farmer works in the fields, then relaxes by reading a magazine, while the magazine editor does just the opposite; he works while he is reading the magazine and relaxes by tending his garden. It is obvious then that the difference between work and play is not in the activity, but in the purpose. If the purpose is to extract from the activity all the intrinsic values without considering extrinsic rewards, then it is fun and can be called play.

To the extent that people can get intrinsic or ego satisfactions as well as extrinsic rewards through their work, their work becomes more like play, more pleasurable, more fun. While it is unlikely that we will ever achieve the Utopia in which everyone enjoys his work, and everything about it, we can approach this condition by helping people to understand that work is an essential function in our lives, and that the personal satisfactions we derive from it

deperd in part upon our attitude toward work, the kind of work we do, and the way work is structured. Let us stop equating work with "earning a living" but rather think of it as an important component of "making a life."

The meaning of work through the ages.

The meaning of work has changed considerably through the ages. A brief review of the dominant meanings which people have attached to work at different times in history is both interesting and enlightening.

Like the Greeks and Romans, the Hebrews thought of work as painful drudgery. Early Christianity followed the Jewish tradition by regarding work as a punishment laid on man by God because of man's original sin; but Christianity added a positive function, which was that work is necessary not only to earn one's living, but above all, so that he who wished could share his profits with the poor. But with the advent of the Reformation came a new atmosphere and a changed attitude toward work. Once man worked for a livelihood - a means of subsistence. Now he worked for something beyond his daily bread; he worked because it was the right and moral thing to do. This protestant or Puritan work ethic reached the United States during the middle of the nineteenth century, there to obtain the fullest expression. The impact of this "gospel of work," as it later came to be known, is discussed by DeGrazia (5) in his book titled Of Time, Work, and Leisure. "Perhaps the linking of work to God is no longer so clear as it once was, yet we can certainly see that the shadows of the great reformers fall over the

idea of work in America. Here, all who can must work, and idleness is bad; too many holidays and nothing gets done, and by steady methodical work alone can we build a great and prosperous nation. Here, too, work is good for you, a remedy for pain, loneliness, the death of a dear one, a disappointment in love, or doubts about the purposes of life."

Why men work?

Men work because they need to work - the need may be economic, but even when this need is satisfied, many men still want to work. There are social and psychological needs which may be just as forceful. Brown (6) in his book on The Social Psychology of Industry states "Work is an essential part of man's life since it is that aspect of his life which gives him status and binds him to society. . . . That there are often many aspects of work which men do not like is self-evident, but there are few people who are not more unhappy without work than with it, even when we exclude the financial reward altogether."

Herzberg and others (7) did a study dealing with the motivation to work. They concluded that the one most significant thing to be done to raise the mental health of the majority of our citizens is to increase the potential for motivation in their work. They recognized that there are large segments of our society which could not apply their prescriptions, but they rejected "the pessimism that views the future as one in which work will become increasingly meaningless to most people and in which pursuits of leisure will become the most important end of our society." They expressed the feeling that

the "greatest fulfillment of man is to be found in activities that are meaningfully related to his own needs as well as those of society." To structure the work situation so that the worker can get maximum satisfaction of personal needs and at the same time meet the needs of the work organization or of the larger society is the task of every manager.

In a society oriented toward the material aspects of life, we tend to overemphasize the economic motives of humans. Management incentive systems as well as labor contracts emphasize the economic rewards and tend to ignore the intrinsic satisfactions which workers can and do derive from their work activities. Some people may work solely for financial reward, but to say that this is the only reason why people work, is to reveal a lack of understanding of the social and psychological needs of people.

Friedman and Havighurst (8) in a study of the meaning of work identified the following functions of work: (1) income, (2) expenditure of time and energy, (3) identification and status, (4) association, (5) source of meaningful life experiences.

The functions which work serves can also be translated in terms of the needs of the individual. The following is a list of needs which can be satisfied, in part at least, through work. It is interesting to note that many of these needs can also be satisfied through other kinds of life-activity, including play.

1. People need income. The need for money is basic. A man works when he is hungry, but he continues to work when he

is well-fed, well-clothed, and well-housed. In a study done a number of years ago, Morse and Weiss (9) asked a national sample of employed men whether or not they would continue to work if they inherited enough money to live comfortably and 80 percent said they would.

2. People need activity. The activity can be mental or physical, but usually it is a combination of both. People have time and energy to spend and need something to do to "fill the day." Most people prefer to have a routine which they can follow; even retired people work out a routine of activity for themselves.
3. People need self-respect and the respect of others. Most people need recognition - some more than others. People need to maintain or improve their social status.
4. People need social contacts and participation. They need to be associated with other people and they need to have friendly relations with people.
5. People need to express themselves creatively. They need to find ways in which they can express their personalities in activities which have meaning for them. People need to have a purpose in life and most people need to feel useful and of service to others.

Work and leisure.

As our country shifts from a work-centered society to an economy of abundance, people will have more time for more work activities outside of employment. These work activities during

"leisure time" can have all of the intrinsic satisfactions for ego-gratifications which people get from work on the job. In fact, it is quite possible that the non-economic values of work can nearly all be discovered and realized more fully in "leisure time" activities than they are realized in employment.

Earlier I made the point that work and play have many common characteristics. As technology advances, more and more of the drudgery is taken out of work on the job and the old dichotomy of work and play may become meaningless. Whereas play was considered a rest from the burden of work, as work becomes less burdersome the distinction between work and play will become less and less. Friedman and Havighurst (8) have stated a principle of "equivalence of work and play" which is "in our economy of abundance, where work is reduced in quantity and burdensomeness to a level where it is not physically unpleasant, many of the values of play can be achieved through work and of work through play."

Work, including the work we do in our daily employment, is the activity around which each of us organizes much of his daily waking experiences and through which each of us hopes to establish a meaningful and rewarding life routine. One has but to witness the lives of men without work, or of men who lack edifying work, to realize the validity of the point of view that work is indeed a way of life.

Experiences must be provided in the elementary and secondary schools, in community colleges, in colleges and in universities--experiences which will help children and youth and adults understand and appreciate the value of work and its functions

in life and help them develop their potential for satisfying work.

Also, planners and managers of educational programs should structure their work organizations in such a way that all participants - students, teachers, counselors and supervisors - can get maximum ego-satisfaction through their work.

Drucker(10) sums up the point of view expressed in the foregoing treatment about work and at the same time points up the need for education for work when he states, ". . .The old assumption that people do not want to work is not true. Man not only lives under the spiritual and psychological necessity of work, but he also wants to work at something - usually quite a few things. Our experience indicates that what a man is good at is usually the thing he wants to work at; ability to perform is the foundation of willingness to work."

Career Education Defined.

Public education in a democratic society is dominated by the idea or the ideal, that all children and youth be provided with "equal educational opportunities" so that each individual might develop his potential as far as possible. All too frequently the phrase "equal educational opportunities" is taken to mean the same opportunities for all. But children and youth, like adults, are unique; no single curriculum or set of learning experiences can be expected to discover and develop the talents of all; diversity of educational programs is needed. Career education can be defined as the total process of helping the individual to discover and develop his

potential for work. Specialized vocational and technical education on the high school and post-secondary levels is an important part of the process of developing the individual's potential for work. Let us consider the relationship of work and education

Primitive man did not need much formal education in order to work. Even in the early history of the United States most men and women learned to work by association with experienced workers. The skills and abilities needed both to earn a livelihood and to make a life were generally learned in the home or on the farm, the father teaching the sons, the mother teaching the daughters. Apprentice training was sometimes provided for other than sons - orphans and poor children - but even this form of education for work was frequently carried on in the craftsman's shop which was part of his home. The family was a production unit as well as a social unit. Work and education were combined.

But with the shift to industrialization and specialization, work and education became separated. In fact, it was not uncommon for youth to be encouraged to stay in school and get an education so that they would not need to work as hard as their parents. Education was seen as a means to more leisure. There was danger of developing in our democratic society a labor class and a leisure class.

Over a hundred years ago Abraham Lincoln, in an address before the Wisconsin State Agricultural Society (Sept. 30, 1859) said, ". . .henceforth educated people must labor. Otherwise education itself would become a positive and intolerable evil. . .the great

majority must labor at something productive. From these premises the problem springs. 'How can labor and education be the most satisfactorily combined?'"

The opportunity to work, especially in a technological society, is dependent upon one's education and training. Whereas education has long been recognized as essential for those who are preparing to work in the professions, it is now also necessary for those who want to work in para-professional, technical, skilled and semi-skilled occupations.

The traditional controversy between vocational educators and those advocating a liberal education is no longer necessary. The conflict was based upon misconceptions of both vocational education and liberal education; it is not based upon the way these two purposes of education are currently conceived. Vocational education has been misinterpreted by some as being too narrow and too specialized, concerned only with manual skills, aimed at preparing for employment those youth who cannot succeed in academic pursuits. On the other hand, liberal education has been misunderstood by those who think it is too broad and too general, having no practical value and appropriate only for intellectually gifted students.

John Dewey expressed the view that liberal education is any education which "liberates" humans as determined by the quality of their total life experiences, rather than by the supposition that certain subjects of study possess more power of liberation than others. Liberal education, then, must be defined in terms of life's problems as men face them; it must have human orientation and

social direction; and the content must be relevant to the demands of modern society. All men should have the benefit of an education that liberates; that is, liberal education with its content and methods shifted from its original aristocratic intent to the service of people in a democracy. Liberal education, defined in this way, is not the exclusive right of any segment of our society and indeed includes career education.

Career education has many of the qualities associated with the modern concept of liberal education

Career education can be as broad as we want to make it. The career awareness and the career exploration phases are limited only by the imagination and creativity of teachers and supervisors. Even the career preparation phase of career education need not be restrictive. The cluster concept can be used to keep options open and area vocational centers serve to expand the number of options available to youth.

Career education can be humanizing. Career education, expecially the specialized aspects on the secondary and post-secondary levels, are frequently thought to be concerned only with materialistic values (earning a living). But if properly conceived, vocational education can be as humanistic as any other kind of education. Furthermore, any subject which carries a vocational label can be as liberal - or cultural - as any so-called liberal arts subject. It isn't the subject matter, but rather what we as educators do with subject matter, that determines the values in education.

Career education can liberate. Even the specialized aspects of career education, which we call vocational or technical education, can be liberalizing. Friedenberg (11) believes the notion that liberal education and vocational education are in conflict is false. He states,

> "Since what a man is in our society is so largely defined both by himself and others in terms of what he does for a living, vocational education is in fact an indispensable part of liberal education--the part on which everything rests, its headquarter. Whether vocational education strengthens liberal education or cripples it depends on the spirit in which it is undertaken. If it induces a rigorous analysis of what the job for which the student is preparing means to its holder and to society, it is liberalizing; if it merely trains the student in the techniques he will be expected to know and indoctrinates him in the ideology that will make him acceptable to his colleagues, it is like much teacher education, slavish. Liberal education, then, includes vocational education; it must, because it must take full account of any factor so central to the lives of its students."

Greene (12) sees liberal education and vocational education as different but complementary components of education. He says,

> 'What is obviously needed is a truly liberal academic community in which the study of art and typewriting, of philosophy and accounting, of theology and medicine, of pure

and applied science are, though admittedly very different, judged to be equally honorable and valuable in their several ways. In such a community the so-called liberal disciplines would indeed be liberal because they would be studied and taught with an eye to the total enrichment of the life of responsible members of a free society; and in such a community the acquisition of the vocational skills, from the simplest to the most complex, would be equally liberal because they would be taught, not in a spirit of predatory egoism, but in the spirit of deep social concern for the needs of others and for the common good."

The problem of integrating vocational and technical studies with the liberal arts may be most keenly felt at the college and university level; but since high schools and community colleges are engaged in the preparation of youth for further education, the problem is imposed on such institutions as well.

The problem is not limited to institutions in the United States. Sir Eric Ashby (12), a British educator, suggested that the study of technology could "become the cement between science and humanism." He believes that this could be accomplished by "making specialist studies the core around which are grouped liberal studies which are relevant to these specialist studies. But they must be relevant; the path to culture should be through a man's specialism, not by by-passing it." He then used the following example to illustrate how this scheme might work.

"Suppose a student decides to take up the study of brewing; his way to acquire general culture is not by

diluting his brewing courses with popular lectures on architecture, social history, and ethics, but by making brewing the core of his studies. The sine qua non for a man who desires to be cultured is a deep and enduring enthusiasm to do one thing excellently. So there must first of all be assurance that the student genuinely wants to make beer. From this it is a natural step to the study of biology, microbiology, and chemistry: all subjects which can be studied not as techniques to be practiced but as ideas to be understood. As his studies gain momentum the student could, by skillful teaching, be made interested in the economics of marketing beer, in public-houses, in their design, in architecture; or in the history of beer-drinking from the time of the early Egyptian inscriptions, and so in social history; or, in the unhappy moral effects of drinking too much beer, and so in religion and ethics. A student who can weave his technology into the fabric of society can claim to have a liberal education; a student who cannot weave his technology into the fabric of society cannot cliam even to be a good technologist."

Occupations as the Basis of Education

John Dewey, while on the faculty of The University of Michigan (1884-1894), became interested in education and recognized the need for educational reform. He developed the idea of making occupations the vehicle for elementary and secondary education.

Dewey's philosophy was based upon the idea of a total organism interacting with its environment and he conceived of the mind as

the process by which organisms and environment become integrated. He believed that human intellectual life developed in relation to needs and opportunities for action. Dewey felt that the problem of education was to create a unified program that would provide for a progression of studies from early experiences in elementary grades through more advanced levels. Occupations seemed to supply this unifying quality for Dewey.

In a day when most of the occupations, other than the professions, involved little more than manual skill and the repeated applications of a few rules-of-thumb, the idea of vocational education as illiberal may have had some validity. But technology has brought the sciences and the arts to vocations, so that study in preparation for a career is a means of providing a broad and liberating education. Dewey was opposed to vocational education that would be limited to the mere acquisition of job skills; he felt that the underlying principles of the work processes and the social significance of work must be included. He further felt that through vocational studies culture might be made truly vital for many students.

We have defined career education as education for work--work which is meaningful and satisfying to the worker. We have made a case for the fact that people need to work for a variety of reasons, including economic, social and psychological motivations. But above all, I want to make the point that work and life are closely interwoven and cannot be separated, therefore, work and education should be combined. Career education is the

means whereby children, youth and adults can be helped to realize their full potential through work. Vocational educators and general educators should join forces with the community so as to provide those learning experiences which will help the individual discover and develop his potential for work.

The wall between vocational education and liberal education is crumbling. Career education, if properly conceived and implemented, can wipe out this barrier to a meaningful and relevant education for all children, youth and adults. Education for work and education for living are really two sides of the same coin. You cannot have one without the other.

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